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THE FATALL VESPER,

OR A TRVE AND PVNCTVALL RELATION of that lamentable and fearefull accident, hapning on Sunday in the afternoone *being the 26. of* October *last, by the fall of a roome in the* Black-Friers *in which* were assembled many people at a Sermon, which was to be preached by Father DAVRIE a IESVITE.

Together with the names and number of such persons as therein vnhappily perished, or were miraculously preserued.

The fruition of this Treatise seemeth to a learned and moderate or temperate man.

LVKE 13. 3.

Except ye repent, ye shall all likewise perish.

LONDON,
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THE ITALIAN

TO THE VERTVOVS AND MOST ACcompliſht *Ladie*, the *Ladie* P[redacted], W. C. wiſheth all *fulneſſe and increaſe of temporall and ſpirituall happineſſe*.

WOrthy Madame, being bound vnto your honoured houſe and Noble Familie, with the obligation of diuers

beneficiall curteſies, I could not make a fairer expreſsion of my gratitude, then by offering vp this widowes mite vnto the Altar of your eſtimation, then by tendring theſe few and thoſe vndigeſted lines, vnto your capable and moſt iudicious cenſure. The ſubiect whereof is as blacke as the inke wherewith it is written, and therefore fitteſt to bee tendred vnto a heart ſo noble, and ſo fully fraught with pitie and compaſsion. The truth of this diſcourſe is ſet forth in a ſimple and naked habite, according to the beſt intelligence the Author could procure without leaning partially either to the Pro-

Proteſtant or Papiſt; for the certainty whereof not Fame but Experience ſhall giue her atteſtation. Vouchſafe therefore, noble Madam, theſe abortiue fruits of his firſt labour, and then the Author ſhall thinke himſelfe ſafe and for euer reſt,

Yours in all duty and ſeruice

to be commanded.

W. C.

To the Reader.

GEntle Reader, whether Proteſtant or Papiſt, Reformed or Romiſh, or if there be any other Religion, of what Religion ſoeuer thou be, thou ſeeſt an obiect preſented vnto thy view full of pittie and compaßion, in reſpect of diuers circumſtances which make it the more dolorous: and thoſe are, if you deſire a particular liſt of them, the qualitie of the perſons, the time, place, and number of them which ſunk vnder the burthen of this miſchance. Concerning the qualitie of

the perſons, they were men diffe-rent in Nation and Profeſſion, as Engliſh, Scots, Welſh and Iriſh, Prieſts and Ieſuits, Clerks and Lay-men. Concerning the place, it was in Father Redyates *Cham-ber, ouer the Gate-houſe which giues the entrie into the French Ambaſſadours lodgings. For the time, it was betweene three and foure of the clocke vpon Sunday, which was the ſix and twentieth of October, according to the Engliſh computation, as they were hearing of a Sermon, and celebrating after that, Euenſong, (if God had not preuented it) according to the Rites of the Roman Church. Laſt of all, for the number of them, they were eſteemed to bee about foure-*

ſcore

ſcore and odde perſons, whoſe liues ended together with their deuotions; beſides thoſe who were bruiſed, maymd or wounded by this vnluckie downefall. Now for thy iudgement concerning this dolefull euent, iudge not leſt thou bee iudged, but follow our Sauiours counſell and aduice deliuered vnto vs in the thirteene Chapter of S. Lukes, *in the beginning of the Chapter, which by the Church of England is appointed to be the ſecond Leſſon for the next day following, a matter worthy admiration and obſeruation. Vnto whom, when certaine men ſpake of thoſe Galilæans, whoſe bloud* Pilate *mingled with their Sacrifices: Our Sauiours anſwer vnto them was; Thinke you that thoſe Gali-*

læans were greater ſinners than all the other Galilæans, becauſe they ſuffered ſuch things? Or thinke you that thoſe eighteene perſons vpon whom the Tower of Siloam fell and ſlew them, were ſinners aboue all them in Ieruſalem? I tell you nay; but except yee amend your liues, yee ſhall alſo likewiſe periſh. Neither thinke you that are readers of this mournefull obiect, that thoſe men who periſhed thus together were greater ſinners then your ſelues, for except yee repent ye ſhall alſo likewiſe periſh. Moreouer, concerning thy ballance and eſtimate of the Relator, thinke not him to bee an Adiaphoriſt, becauſe hee doth giue euery man his due attributes, and doth not leane partially

either

either to the Proteſtant or Papiſt in this relation; for although he be an Adiaphoriſt and indifferent in this report, according as the conditions of your hiſtoricall faith doe require, yet beleeue it he is not ſo in Religion. Neither inueigh againſt him, becauſe hee doth not ſpeake inuectiuely againſt the ſufferers, for it is a caſe that deſerues Elegies and mournefull Ditties, rather then Satyres and inuectiue ſpeeches. Thus hoping that thou wilt turne the Wormewood and bitterneſſe of this accident into the honie and ſweetneſſe of a good vſe, and make their afflictions thy inſtructions, and their croſſe-houſe thy ſchoole-houſe: Farewell and reſt.

Thine, if thou be thy owne: W. C.

THE FATALL Vesper.

ALthough the mercie of God, which out of the Store-house of his bountie hee doth extend vnto all the children of men, and for their sakes to all other creatures Sublunar, whatsoeuer bee *opus operum*, a worke

worke of workes; and ſuperlatiue vnto all the reſt exceeding: in reſpect of vs and our redemption ſo deerely bought, his power though infinite, his goodneſſe though imminent, his iuſtice though terrible, and his truth though vnchangeable: yet notwithſtanding his iudgements which doe proceede from the euerflowing current of his mercy and iuſtice, whereby he doth reward the good and recompence the wicked, according to the workes of their owne hands, is *inſcrutabilis abyſſus*, an vnſearchable abyſſe, alſo the height whereof mans vnderſtanding cannot aſpire vnto, nor the vnplummeld depth thereof ſinke vnto, although with the High Prieſts it ſhould enter into the *Sanctum Sanctorum*, into the moſt ſecret Cabinet of Gods counſels, and with *Moyſes* it ſhould ſcale the top of Mount Sina, and ſee our God and Maker face to face; For if our vnderſtanding power

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and faculrie, which makes vs almoſt equall to the Angells, & ſupereminent in reſpect of all other earthly creatures, of this inferior and corruptible world, could comprehend theſe incomprehenſible myſteries of Diuinity, man ſhould be like vnto God, and the creature equall to the Creator: therebeing required a conuenient ſimilitude and proportion betweene the thing vnderſtood, and the vnderſtanding, betweene the obiect comprehended, and the ſubiect comprehending. For this cauſe the Wiſe man giues this counſell vnto thoſe fooles whoſe curioſity tranſports their ſpirits after needleſſe and vnprofitable inquiſition: *Altiora te ne quæſieris, & fortiora te ne ſcruteris.* Seeke not for things that are too high for thee, nor ſearch after things that are too mighty for thee: for although in this life wherein thou doeſt ſee only in a glaſſe, and that darkely, thou maiſt finde out,

quod sit Deus, that there is a God, by contemplation of the vileſt creatures and by ſpeculation of the meaneſt effects which either for their vſe or ornament, their Creator and preſeruer hath beſtowed vpon them: yet to know *quid sit Deus*, what God is either in his hidden eſſence, or in thoſe vnreuealed attributes, which doe flow therehence, is more impoſſible for vs, ſo long as wee are clad in this vaile of mortality, than for a Gnat to ſwallow an Elephant, or a ſhrub to ouertop a Cedar. The euidence and aſſurance whereof although it doth moſt plainely appeare by the liſt and number of ſundry precedent examples, whereof the world is a Theater, and the actions therof a continued Scene whereby our Lord hath manifeſted vnto vs theſe deſignes of his imparriall iudgments, the effects whereof he doth reueale, although the intention and purpoſe of them be kept ſecret

vnto

vnto himselfe: yet notwithstanding if we should search and straine Antiquitie too far for presidents, we shall not finde amongst many Centuries & hundreds of yeeres an example more remarkable, than that which hapned vpon Sunday being the six and twentieth of October, a day as blacke for the frowning and fore-dooming aspect of the Heauens, as it was for the issue and euent of this disastrous accident. The manner of it was thus.

There were vpon that day, being dedicated to the seruice of God, assembled together in the Blacke Friers neere the French Ambassadors house in ordinarie, aboue three hundred persons of sundry nations, as English, Scottish, Welch, and Irish, to heare a Sermon, and after that to celebrate Euen-song, according to the rites and ceremonies of the Romish Church. Of which number it is certainly knowne and confidently repor-

ted, that about the number of threescore of them, had that morning both confessed themselues, and receiued the Sacrament, according to the order of the Romish Church. He that was to supply that exercise for the present, was Father *Drury*, a Iesuite by profession, and by birth a Gentleman, being extracted out of the house of the Norfolcian *Druries*, and sonne vnto Doctor *Drurie*, late professor of the Ciuill Law, and practiser thereof in the Court of the Arches here in London. He was by those of the Romish religion reputed to be a man of great learning, as hauing studied many yeeres beyond the Sea, with much approbation and allowance of his Superiours. And although he were opposite in point of faith and beleefe vnto the Religion now professed in *England*, yet was he held by the generalitie of our Nation, both Protestants and Papists, who knew him, and could make a true estimate of his vertues and

vices

vices by the outward circumſtance and appearance of his actions, to be a man of a good morall life, and of a plauſible and laudable conuerſation. So that in reſpect of theſe indowments, there could nothing haue beene deſired more by thoſe of the Reformed Church, than that he had not bin a Papiſt, but a member of their Church, Religion and Profeſſion. All the day before, which was the laſt that euer his eyes beheld, he was obſerued to be wondrous ſad and penſiue, contrary vnto his wonted humour and diſpoſition, he being a man of a free, merry and affable conuerſation, as though that ſome ſpirit of prediction had foretold him of that fatall diſaſter, which was at hand. Thus we reade of *Cæſar*, that hee was poſſeſſed with a ſtrange & vnwonted ſadneſſe that morning when hee entred into the Senate houſe where he was ſtabbed to death by the Senators. And ſo was that Aſſaſſine

Cassius much perplexed and troubled in minde before that mortall and bloudy battell of *Pharsalia*. By meanes of which affection, Father *Drurie* finding an indisposition in himselfe, he would (if with his reputation he could) haue made a retraction of his promise, and a demurre of the intended exercise. But being prest on by diuers of his friends, who told him that the Audience was great, and their expectation far greater, he did then againe resolue to goe forward with the enterprise.

The place wherein this Congregation was assembled, was not the French Ambassadours Chappell, according as the first report went currant, for that was reserued for the vse of himselfe and his familie, to celebrate their Euen-song after their owne manner and custome, but it was a Chamber neere vnto the gate, some three stories high, being some three score foot long, and twentie foot broad,

or

or thereabouts. The walls were not made of Lome, compoſed of Laths and Rafters, and couered ouer with Clay and Lime, as ſome at firſt reported: but were of Bricke and ſtone, which are held by all Architects to be the ſtrongeſt and the ſureſt building. But howſoeuer, a Gentlewoman of a noble houſe, and of a quicke and iudicious ſpirit, who was then preſent, and had taken a curious view of the preſſing multitude of the people, which was at length their owne oppreſſion, and of the vnfitneſſe and vncapacitie of the place beſides, told him, That ſhee thought it would proue an action full of danger if he ſhould offer to preach in that place reſpectiuely in reſpect of the premiſes. But hee being led on by a diuine and fatall neceſſitie, which blinds the iudgement of the wiſe men of this world, hee told her that hee did meane as then to preach, and to goe forward with the greateſt expedition he could,

could, with his intended Sermon. For the accomplishment of which designe, the Father Predicant being clad in those robes and ornaments which are vsed by those of his Order, being a Iesuite, hauing a Surplice girt about his middle with a linnen girdle, a red Cap with a white one vnderneath, turned vp about the brimmes of his Cap, and his other accoutriments belonging, which the Ignatian Orders haue imposed vpon them: and being placed in a Chaire about the middest of the roome, which Chaire was raised vp something higher then the ordinarie leuell of the floore: he crossing himselfe with the signe of the Crosse, and hauing ended some priuate prayers, accommodated himselfe to his Text, betweene three and foure of the clocke in the afternoone of the foresaid Sunday. The words of the Text were part of the Gospell appointed for the present day, according to the order

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and institution of the Church of Rome, being their fift of Nouember, which account is thought to be the trueſt by the Romane Catholikes, and begins ten dayes before that of England. The Goſpel was written in the eighteenth Chapter of Saint *Matthewes* Goſpell, and deliuered vnto vs by the holy Spirit, in theſe words: *Therefore is the Kingdome of Heauen likened vnto a certaine man that was a King, which would take account of his ſeruants. And when hee had beginne to reckon, one was brought vnto him which ought him ten thouſand Talents. But foras much as he was not able to pay, his Lord commanded him to be ſold, and his wife and children, and all that he had, and payment to be made. The ſeruant fell downe and beſought him, ſaying: Sir, haue patience with me and I will pay thee all. Then had the Lord pittie of that ſeruant, and looſed him, and forgaue him the debt. So the ſame ſeruant went out, and found one of his fel-*

lowes which ought him an hundred pence: And he laid hands on him, and tooke him by the throat, saying: Pay that thou owest. And his fellow fell downe and besought him, saying: Haue patience with mee and I will pay thee all. And he would not, but he went out and cast him into prison, till hee should pay the debt. So when his fellowes went and saw what was done, they were very sorie, and came and told their Master all that happened. Then his Lord called him and said vnto him: O thou vngracious seruant, I forgaue thee all that debt thou desiredst me, shouldest not thou also haue had compassion on thy fellow, euen as I had pitie on thee, &c.

The words which he insisted especially vpon, were these: * *O thou vngracious seruant, I forgaue thee all the debt thou oughtest mee, shouldest not thou also haue had compassion on thy fellow, euen as I had pittie on thee.* Vpon which subiect discoursing with much vehemencie, and imply-

* Note that his Text was diuided into three parts; whereof the first part treated of Gods mercie, the second of mans ingratitude, the third of the Remedies which man might vse for the procuring of Gods mercie, and cure himselfe from this contagious disease of his ingratitude. Which first part onely in part he handled.

implying out of it the infinite mercie and goodneſſe of God, whereby he doth not onely giue vs all that wee haue, but forgiues vs all our treſpaſſes and offences, bee they neuer ſo deeply ſtayned with the ſcarlet dye and tincture of our guiltineſſe: which mercifull act of God is parabolizd vnto vs by a certaine man that was a King, who tooke account of his ſeruants, and after much intreatie and ſubmiſſion, forgaue one ten thouſand talents, which he ought him. And alſo dilating by way of blame and reprehenſion of the vngratefull, and vnrelenting heart of man, who doth not forgiue treſpaſſes as God doth forgiue him; but out of his ſwelling and malignant humour, writes benefits in the ſand, and iniuries in marble, which vncharitableneſſe of theirs is intimated in the Parable by the vngracious ſeruant, who would not forgiue his fellow a ſmall debt, although his Maſter had

forgiuen him one of a farre greater value. Moreouer, vpon the application of these words, hee did inueigh with much bitternesse, as some giue out (but I know not how truly) against the manners and doctrine of the Protestants.

But hauing proceeded thus farre, loe what a sudden and vnexpected accident fell out. The Sermon inclining towards the middest, and the day declining towards an end, it being almost foure of the clocke in the afternoone, the multitude and crowde of the assembly breaking downe with their ouerbearing weight the beames and sidetimbers wherewith this roome was supported, they fell downe into the next Chamber, the floore whereof being broken downe also with the descending weight of them and the ruines, they fell at last vpon the lowest Chamber of the edifice, where some of them perished,

some

some were hurted and maymed, other-some were free from all hurt and danger, except of that which the present fright and terror did impose vpon them, and those were they especially who fell not at all but remained in one angle or corner of the Chamber, which was free from falling. Which persons, being thought to bee betweene twentie and thirtie in number, as I heard by one, who was one of them, perplexed and frighted thus as they were, by consideration of that most fearefull danger, whereinto they had seene their fellowes and brethren to fall; who did lift vp their hands for helpe, and beat their breasts for life, whereof they then were spectators; and being doubtfull, that they should be Actors with them presently in that Scene of their calamitie; the place being weake, tottering and vnassured, for this cause feare and necessitie giuing motion and strength vnto their

armes,

armes, they opened with their Knives a Lome wall, which parted that roome and a Chamber belonging to the Ambassadours lodging. By which meanes, after much difficultie and labour, they got their passage, and liue as yet to glorifie God for their deliuerance.

Presently, vpon the report of the fall and cry, diuers persons of all sorts resorted vnto the place, some out of charitie to helpe those that were thus distressed; for which cause they brought Spades, Pickaxes, and other instruments fit for that purpose; others out of meere curiositie came thither to see this wonderfull euent, and this obiect so full of admiration. Where, after the gards were set vpon all the Aduenues and passages leading into the Blacke Fryers, and from thence into the Ambassadours house by the direction and command of Sergeant *Finch* Recorder of the Citie, who was exceeding carefull that my

Lord

Lord Ambaſſador and his ſeruants ſhould not ſuffer any detriment in their goods or perſons, being iealous in this point of the Kings his own & the cities honour: and matters being thus diſpoſed for the ſafety and aſſurance of the ſtrangers, after they had broken downe a wall and opened ſome doores, they fell to worke vpon the ruines it ſelfe, with all poſſible diligence and dexteritie: where at the opening of euery boorde, plancke and peece of timber, there were obiects which preſented themſelues full of horror and confuſion. Here you might haue ſeene a man ſhaking of his legge and ſtriuing for life: There you might haue ſeene another putting forth his bloudie hands & crying for helpe: Here you might haue ſeene one like ſome ſpectre thruſting out his head out of the graue: There you might haue ſeene his fellow halfe dead and halfe liuing, intombd in that

graue

graue which hee was not long to keepe: Here you might haue seene the liuing thus pressed as they were mourning for the dead, and there the dead senselesse as they were imbracing of the liuing. So that since the Sicilian Vespers there was neuer an Euensong more dolorous vnto the French, nor more lamentable vnto the Scots and English. The Count of *Tillier*, who is Ambassadour heere in ordinary for the most Christian King, which place he hath entered with great dignity and authority for many yeeres together, to the generall liking and applause of both Nations, although he was fortunate in this, that not one of his retinue perished, was much aggreeued with this vnluckie accident, with whom the Spanish Delegates did condole, as by mutuall reference feeling that griefe which fellow-feeling had made their owne.

More-

Moreouer it was reported by one who had good intelligence in *Elie* houſe, that *Don Carlos Colomas* ſteward ſhould ſay, that his Maſter would not for a million of gold, this accident ſhould haue fallen out in his or *Exeter* houſe. A report like enough to be beleeued of thoſe, who know how ſtrangely zealous this Nation is in their religion, and how iealous they are beſides of their owne, their kings and of their countries honour. Neither were the ſorrowes meaner amongſt the naturals of this kingdome and the Inhabitants of the citie of London. So that here ſome men loſt their Wiues, women their Husbands, Parents their Children, Children their Parents, Maſters their Seruants, and one friend lamented the loſſe of another. So that *Rachell* was weeping for her children becauſe they were not. *Iob* was lamenting for his ſonnes and daughters,

becauſe they were ſlaine together by the downefall of an houſe, whileſt they were eating of their laſt banket. Inſomuch that the ſtreets did Eccho with their dolorous moanes, the walls and houſes did reſound with their cries and lamentations. The ſubſequent night was ſo full of horror vnto manie, that it may be truly ſaid of it, as was ſaid of another diſmall night in the like kinde,

Quis cladem illius noctis, quis funera fando
Explicet? aut potis eſt lachrimis aquale dolorem?

When the bodies were drawne forth of thoſe heapes of earth and timber; which taske of charity they were accompliſhing all that night and parte of the next day following, they were founde to bee 95. perſons or thereabout, of diuers conditions; beſides thoſe who were bruiſed, maimd or wounded

wounded. Amongſt whom were di uers perſons of worth and qualitie: as Father *Drurie*, who was the Preacher; Father *Redyate*, in whoſe lodging this calamitie befell; the Lady *Webbe*, deſcended of the familie of the *Treſhams*, and ſiſter vnto my Lady *Morley*, and my Lady *Stanton*, and many moe beſides of that weaker ſex, who then and there were aſſembled together at their accuſtomed deuotions. Yet were there many who were in that vnfortunate downefall, which eſcaped the danger ſtrangely and wonderfully. Amongſt whom was Miſtris *Lucie Peeruddocke*, extracted from a worthy and noble familie, who fell betweene my Lady *Webbe* and her owne maid-ſeruant, both of which periſhed, yet ſhee was preſerued aliue, by meanes of a chaire which fell hollow vpon her, and ſhelterd her from further danger. So was young Miſtris *Webbe*, daughter vnto my Lady *Webbe*,

who fell neere vnto her mother, and *Elenor Sanders*, who was couered, with many others, whose liues were saued within the heapes of these bloud-guilty ruines.

There was also a Minister, whose name I cannot learne, and therefore although hee suruiues this misfortune, it must be buried as yet in silence, who being present at the Sermon, as being inuited by some Romish Catholike to that exercise; who also gaue him the conduct vnto the place; hee fell with the rest of the multitude assembled there together; and being couered with the rubbish, boords, and other timbers which fell vpon him from the higher roomes, and prest with the weight of diuers persons besides, whereof some were dead, and some were liuing: being in this agonie, which his present paine, and the feare of death, in his owne iudgement euen hanging ouer his

his head, did impoſe (and that not without iuſt cauſe) vpon him, Being, I ſay, thus diſtreſſed, and ſtriuing vnder thoſe heapes and ruines for life, the hope whereof in reſpect of the premiſed impediments had almoſt forſaken him, one of the French Ambaſſadors Gentlemen, hearing the noiſe and report of this great and diſmall fall, ſuddenly (as he could) opened a doore, which gaue entrance into that chamber, vpon the floore whereof, the heapes and ruines, together with the oppreſſed multitude, as then lay. Who perceiuing light by the doore then opened, the place before being couered ouer with darkneſſe, hee ſtroue with all the ſtrength and agilitie hee could, which in him was not meane, he being a man of a very ſtrong and able bodie, and at laſt, after the loſſe of his cloake and renting of his clothes, hee recouered himſelfe without any further hurt. Which the

Ambassadors Gentleman perceiuing, came and demanded of him, whether or no he were hurt, or that he stood in want or desire of any thing, that might doe him seruice, or procure him comfort. But hee being almost exanimated and astonisht, could not at first apprehend those courteous proffers which were tendred vnto him by this stranger, who presently went and brought him into a chamber; where after hee had sat a while, and refreshed himselfe with wine, which was brought vnto him; and hauing thus recouered his strength and spirits, he returned to the foresaid place againe, and vsed his best endeuours for the releeuing of others from that calamitie, whereof but euen now he was a fellow-sufferer. His man who attended on him, was recouered amongst the rest, hee being something bruised and hurt in the arme.

Moreouer there was a young girle about

about the age of ten yeeres, as is ſuppoſed, (when this Miniſter, out of his charitable and commiſerating diſpoſition, was labouring for the ſafety and preſeruation of them, whoſe neceſſities did then require it) came crying vnto him, and ſaid, O my mother, o my ſiſter, which are downe vnder the timber and rubbiſh. But he wiſht her to be patient for a time, and by Gods grace they ſhould get forth quickly. Vpon which ſpeech the childe replied preſently, that howſoeuer this accident would proue a great ſcandall to their Religion. A ſpeech which is worthy admiration in all men, as this Relator did truly admire it, that a childe of ſo tender yeeres, wherein amongſt the moſt towardlieſt, there is ſcarce abilitie to diſcerne betweene good and euill, ſhould next vnto that griefe, which the danger of her mother and ſiſter did inflict vpon her, lament for nothing more than for the

ſcandall

ſcandall which their cauſe was like to ſuffer by the diſaſter.

It was reported alſo that many more were drawne out aliue the next morning: but I will not ſtand too much vpon the iuſtification of this report, leſt I ſhould ſeeme to be too credulous of thoſe things, which are contrary to the rules of reaſon and nature.

The day following, which was Munday, and the Eue of *Simon* and *Iude*, there was great care had for viewing the place, and for buriall of the dead. For this cauſe the Recorder and Sheriffes about one of the clocke in the afternoone, met at the French Ambaſſadors houſe, hauing firſt ſhut vp Ludgate, to preuent the throng and reſort of the people, which was exceeding great and turbulent in thoſe places: And then hauing doubled their guards vpō euery port and paſſage, and giuen expreſſe charge vnto the warders, vpon paine of

their

their diſpleaſure and puniſhment, that no man ſhould enter in without theirs or the Coroners warrant, they fell at length to conſult about the buſineſſe, and after mature conſideration, concluded, that this dolefull accident fell out, not by any indirect practiſe or conſpiracie (as was by ſome maliciouſly reported) but that thoſe foureſcore and odde perſons fell by meanes of their owne weight, and the weakneſſe of thoſe timbers which did ſupport the chamber. The Iurie hauing thus brought in their verdict, they diſpoſed preſently for the buriall of the dead, ſome of whom were carried by their friends vnto Churches farre remote, there to receiue their due obſequies, others were buried in the ſame place, and thoſe were of the meaneſt ranke, whereof ſome twentie or thereabouts were laid in one Sepulchre, hauing a common graue, as they had a common death and downefall. The

coniectures concerning this euent were diuers. For ſome gaue out that it was the iuſt puniſhment and vengeance of God inflicted vpon them for their Idolatrie. Moreouer, there were diuers doubtfull ſpirits amongſt the Romane Catholikes, who thought that this was ſome conſpiracie of the Proteſtants. But if the building had beene demoliſhed and ouerthrowne by their indirect and trecherous meanes, it muſt haue bin done either by blowing it vp with Gunpowder, by ſapping away the earth from the foundation, by vndermining it, or by cutting off or taking away thoſe ſupporters and pillars, vpon whom the frame and machine of the building was grounded. All which were found to bee falſe vpon moſt diligent ſearch and inquirie made in that behalfe. But that which carried apparant appearance of truth, and that which the Proteſtants and Papiſts did allow, who

were

were of the more milder, temperate, and ſounder iudgement, was thus: That this diſaſter hapned not by meanes of any diuine miracle or humane malice, but by the defect and weakneſſe of the place, into which ſuch a multitude were crowded and aſſembled together, the iudgement of God concurring therewithall. The Societie of the Ieſuits did ſuffer much, in loſing the perſons of Father *Drurie* and Father *Rediate*. And diuers perſons of both Religions, but eſpecially the Prieſts, who are men of as great care and vigilancie, but of a farre greater moderation, did taxe and blame them for that they brought their flocke into a place of no greater ſafetie nor aſſurance; and beſides, becauſe their conuenticle and meeting was ſo publike, there being diuers Proteſtants aſſembled at it, ſome of whom were reported to haue a ſhare in this calamitie, and the times as yet not ſeruing for ſuch aſſem-

blies, the Kings pardon being not yet publiſhed, which was granted, as they ſay, vnto all the Romane Catholikes of theſe Kingdomes. But whatſoeuer thou bee, Proteſtant or Papiſt, that doth ſee this mournefull obiect, iudge not leſt thou be iudged. Neither thinke thou, that thoſe eighteene men vpon whom the Tower of Siloam fell, or thoſe perſons whoſe bloud *Pilate* mingled with their Sacrifice, were more grieuous ſinners then all the reſt of the children of Iſrael, or that theſe who periſhed thus together, were more notorious offenders than all the reſt of their brethren and religion: for aſſure thy ſelfe, that except thou repent, thou alſo ſhalt periſh. And this repentance of thine muſt not be *propter ſcandalam mundi*, for the ſcandall and offence of the world, for ſo did *Saul* repent, when out of a fooliſh and State-ſpoyling pittie hee had ſpared *Agag* the curſed Tirant of Amalecke.

lecke; and but of a faire yet foule pretence had ſpared the faireſt of the cattell for ſacrifice; for being rebuked by the Prophet *Samuel* hee doth repent and deſiers him to honour him in the ſight of the Elders and turne vnto him and he would turne vnto the Lord his God Neither muſt it be *propter pœnam peccati*, for their puniſhment, that is due vnto ſinne, for ſo did *Achab* repent, when he was reproued by *Elias* for killing of *Naboth*, and detaining of his Vineyard, he rent his clothes and girded himſelfe in ſackloth as the Text hath it: But after that the fright and terror of Gods moſt terrible ſentence was worne out of his minde, and the cuſtome of ſinne began to preuaile againe, hee ſold himſelfe to commit ſuch abominations, the like whereof were neuer committed in *Iſrael*. But our repentance muſt be, *propter reatum peccati*, for the guilt of ſinne, as ſinne

is a breach of the Law, and a tranſgreſſion of Gods Commandement. *Quæ ſic dolet commiſſa, vt non doleat committenda.* Which repentance doth grieue for ſinnes committed, as though it meant to commit no more, and mournes for offences paſt as though it did meane to paſſe ouer no more. We muſt take repentance as *Iob* did in duſt and aſhes. Being duſt wee muſt take it in duſt, and being aſhes we muſt take it in aſhes. Our tranſgreſſions in this kingdome and in this citie, haue beene moſt grieuous, therefore our contrition ſhould be eminent and exemplar. Our pride hath made vs with Lucifer to, *ſuperbire & ſuperire*, to looke ouer our ſelues not into our ſelues, and to eſteeme our ſelues like vnto God when we are ſcarce men. Neither is this pride *ſimplex peccatum*, a ſingle & ſimple ſin, but it draws after it exceſſe and riot as it were with a cart-rope:

vnto

vnto which luxurie of ours neither Perſian nor Roman were euer equall. After which follow fornications and adulteries, which are ſo frequent in this place, that in vaine may we ſpeake of the Bordellas of Rome, or the ſtewes of Venice, ſince the ſuburbs of this ſinfull citie, are as bad as the Suburraes of Rome or Venice. Moreouer our drunkenneſſe is ſuch that although our eies looke red, and our hearts are as fat as brawne with drinking of wine, yet we riſe vp earely to drinke ſtrong drinke: which when it hath inflamed our bloud and ſpirits, we are ready with *Lot* to fall into all pollution and vncleanneſſe. And laſt of all we are ſo vncharitable, ſo ſtony hearted and cloſe fiſted that we may fitly be compared vnto lumps of clay tempered with bloud, although we are ſtatues of flint without the bloud or life of charitie. For this cauſe repent O England,

gland, repent ô London, repent Protestants, repent Papists, for your transgressions and offences : repent, repent for by these wonderfull signes and tokens, it doth appeare most clearely that the kingdome of heauen is at hand.

FINIS.

A Note of ſuch perſons as were ſlaine by the fall of the roome wherein they were, in the Blacke-fryers, at Father *Druries* Sermon, the 26. of Octob. 1623.

M*Aſter* Drurie *the Prieſt.*

Mr. Redyate *the Prieſt.*

Lady Webbe.

Lady Blackſtones *daughter.*

Thomas Webbe *her man.*

William Robinſon *Taylor.*

Robert Smith, *Maſter* Hicks *man the Apothecarie.*

Mr. Dauiſons *daughter.*

Anthonie Hall *his man.*

Anne Hobdin, } *lodging in* Mr. Dauiſons
Marie Hobdin. } *houſe.*

Iohn Galloway *Vintener.*

Mr. Perſon, } *in Robbinhood Court in*
his wife, } *Shooe lane.*
two ſonnes. }

Miſtris Vudall. }
Abigal *her maide.* }
Two more in her houſe. }

Iohn Netlan *a Taylor.*

Nathaniel Cpales.

Iohn Halifaxe.

Miſtris Rugbie *in Holburne.*

Iohn Worralls *ſonne in Holburne.*

Mr Becket *a Corniſh man.*

Thomas Merſit, *his wife and his ſonne and maide in Mountague cloſe.*

Miſtris Summel } *in Blacke-fryers.*
Marie *her maide.* }

Andrew

Andrew Whites *daughter in Holburne.*

M^r. Staker *Taylor, in Salisburie Court.*

Elizabeth Sommers *in Graies-Inne lane.*

M^r. Westwood.

Iudeth Bellowes.

A man of Sir Lues Pembertons.

Elizabeth Moore *widow.*

Iohn Iames.

Morris Beucresse *Apothecarie.*

Dauie Vaughan.

Anne Feild.

M^r. Ployden.

Robert Heisime.

One Medalse.

M^r. Maufeild.

M^r. Simons.

Dorothy Simons.

Thomas Simons *a boy.*

Robert Pauerkes.

Anne Dauiſon,

Anthonie Hall.

Miſtris Morton.
and her maide.

Francis Downes.

Edmond Shey.

Ioſua Perry.

Iohn Tullye.

Robert Drury.

Thomas Draper.

Iohn Staiggs.

Thomas Elis.

Michael Butler *in Woodſtreet.*

Edmund

Edmund Riuals.

Edmund Welſh.

Bartholomew Bauin.

Dauie *an Iriſh man.*

Richard Price.

Thomas Wood.

Chriſtopher Hobbs.

Elizabeth Aſtime.

Iohn Butler.

Clarentia *amaide.*

Iane Turner.

Miſtreſſe Milbourne.

Frithwith Anne.

Miſtris Elton.

Miſtris Walſteed.

Margaret Barrom.

Henry Becket.

Sarah Watsonne.

Iohn Bethoms.

Master Harris.

Mistris Tompson.

Richard Fitguift.

George Ceaustour.

Master Grimes.

One Barbaret,
One Hucble.
Walter Ward.
Rigaret,
} *enquired after.*

FINIS.

I am informed by the worshipfull Mr. Thomas Smith of Box-lane, That besides these persons here recited, there was one Mr. Walsted a staffordshire gentleman (who coming vp to London w̄ a resolute purpose to disherite his eldest sonne, who was a protestant) was draiune vnto this exercise, and there perished, before hee had effected what hee had determined to do. Nouem. xo h. n. a. m.